

It is a dialogue between **Ajatasatru**, king of **Kasi**, and **Balaki**, a **Brahmana**, proud of his learning. We have already noticed this story in the **Brihadaranyaka Upanishad**—Chapter II—first **Brahmana**.

CHAPTER VII. THE KENOPANISHAD.

This **Upanishad** derives its name from the first word **kena** | It is also called **Talavakara** Upanishad as it belongs to the Talavakara branch of the **Sama** Veda. It establishes the unity and the sole omnipotence of the Supreme Being. In other words, it declares that all power belongs to Brahman who is the Controller of the senses, the Supreme Subject of whom all things are objects and that by His power all creatures live, move and act. That the individual has no power which is not derived from and sustained by the Universal is illustrated by a beautiful story of a battle between the celestial gods and the **asuras** (demons) and the former's victory over the latter.

" 1. Under whose leading does the understanding go » to its objects ? Under whose leading does the vital power, the chief of the internal organs, does its work ? Under whose leading do people utter these words ? and what God leads the eyes and the ears to their objects ?

"2. It is he who is the ear of the ear, the

understanding

.©f the understanding, the speech of speech. He is
the life of

Mfe, the eye of the eye. The wise, giving up the error
that

- these organs are the self, become immortal after
their depar-
ture from this world".

It may be noted that it is not the wonders of the
external

world that stimulate this searching enquiry ; the
question

is not who it is that moves the sun and the moon and
the

stars in their tractless paths, not who it is that has
created the

earth and the heavens. The problem that stirs the
wonder

of the sage more profoundly and intimately is the
mystery

of the hwian mind. How do the mind^, the vital
powers, the